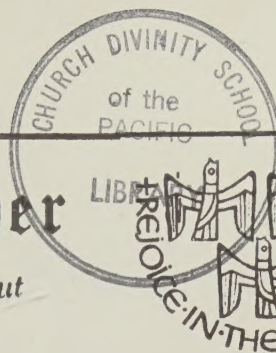




The Historiographer

of the Episcopal Diocese of Connecticut



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I. REPORT ON THE FULHAM PAPERS PROJECT

II. LIFE OF THE REV. THOMAS DAVIES, S.P.G. MISSIONARY

whose labors centered in the following Connecticut towns:

LITCHFIELD
WASHINGTON
NEW PRESTON
NEW MILFORD
WOODBURY
KENT

NEW FAIRFIELD
ROXBURY
CORNWALL
SALISBURY
SHARON

IN THIS ISSUE:



Archbishop of Canterbury

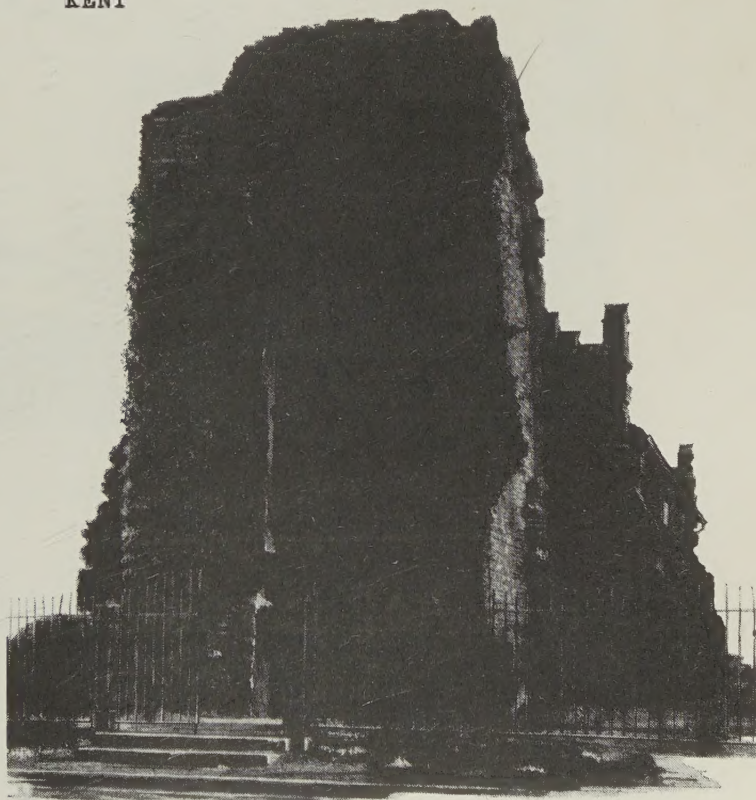


Photo illustration — Ruins of the old
Jamestown Church built in 1619

nos. 51-
54
1965

Report on the Fulham Papers Project

By the REV. WILLIAM W. MANROSS, Ph.D., G.T.S. 1929

In the February 1960 issue of the BULLETIN the "Fulham Papers Project" was described in detail. Dr. Manross, who for two years has been engaged in the work of classifying and indexing these papers, here gives a report of his work. He has resumed his post at the Philadelphia Divinity School as professor of Church History and Librarian.



A portion of the Fulham Papers as Dr. Manross found them preserved at the outset of his work.

THE term "Fulham Papers" applies to a large body of the correspondence of the Bishops of London now located in the Lambeth Palace Library. It is to be hoped that funds will eventually be made available to bind and catalog the whole of this important collection. The section with which the present project has been concerned, estimated to be about a

fourth of the whole, is that composed of correspondence from or relating to the British colonies in America during the period when they were, in the words of Bishop Richard Terrick, "by long usage . . . considered, as having a more particular relation to the Bishop of London, than to any other Bishop."

I believe, as I have attempted to show in my introduction to the calendar and indexes which are the fruits of this project, that the "long usage" can be said, with fair probability, to have begun during the episcopate of Bishop Henry Compton and the reign of James II. It was interrupted, almost at its inception, by Bishop Compton's suspension in 1686 and so has its effective beginning with his restoration on the accession of William III in 1689. Except for a few scattered documents of earlier date, the colonial correspondence begins about 1690 and extends until the termination of even the vague relationship described by Bishop Terrick. For the thirteen colonies that became the United States, this occurred at the beginning of the American Revolution. For the others it took place with the appointment of colonial bishops: 1787 in Nova Scotia, 1793 in Canada and 1824 in the West Indies.

Not all of the bishops would have stated their relationship with the colonial Church as cautiously as Bishop Terrick did. His language reflects the attitude of the later bishops, beginning with Thomas Sherlock who came to the see in 1748. Bishop Sherlock's three predecessors, Henry Compton, John Robinson and Edmund Gibson, claimed and exercised an indeterminate right of supervision over the Church in the colonies. Bishop Gibson, who obtained a royal commission granting him personally (not *ex officio*) jurisdiction over the colonial clergy, but not the laity, was probably the only one whose authority had any canonical basis. Even with him, it stopped far short of normal diocesan jurisdiction.


I make this point, because it determines the character of the documents with which the project has been concerned. They do not include any systematic reporting of their parochial or other activities by the clergy to the

bishop. Only once do we get a detailed picture of the local situation, in answer to a set of printed queries which Bishop Gibson sent to all of the colonial clergy at the beginning of his episcopate in 1723.

While this lack of local data is to be regretted, it is probable that the importance of the collection for the general history of the colonial Church is increased by the fact that it deals mainly with the larger problems and major events. In the terms of the old proverb, it presents the wood rather than the trees.

Of the forty folio volumes into which the papers are now bound, the first twenty are classified as "General Correspondence." This includes the answers to Bishop Gibson's queries and such documents as petitions, memorials and copies of colonial laws, but the larger part of it is correspondence in the strict sense of letters received by the bishops, with a few drafts and copies of their own letters. They usually had at least one more or less regular correspondent in every colony and sometimes more. The principal problems and issues were usually referred to them sooner or later. It was not certain what they could do, but they were the only authorities to whom any appeal could be made in Church matters.

Of the remaining twenty volumes, the major part (volumes XXI-XXXII) contain testimonials and other papers presented by candidates for ordination from 1748, when Bishop Sherlock began systematically filing them, to the terminal dates given above. They become more complete, but also more formal, as time goes on. They give us a modicum of biographical data about the later colonial clergy and some incidental information about both the colonial and the mother Church.



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Altogether, the papers constitute one of the two basic collections of sources for the history of the colonial Church, the other being the archives of the Society for the Propagation of the Gospel. While their provenance is mainly ecclesiastical, they contain enough information about other matters to be of great importance for American colonial history generally. I believe that, now that the material has been fully indexed, enough references to England and Scottish affairs and institutions will be found to make the collection of some value for the history of Great Britain in the eighteenth century.

As most of the sponsors are probably aware of the process by which the project was set up, I shall only recapitulate briefly. The plan was first proposed by Geoffrey Bill, Esq., Librarian of Lambeth Palace Library, and was brought to the United States by Dean (then Professor) Cuthbert A. Simpson of Christ Church, Oxford, when he visited us in 1959. He secured the cooperation of the Rev. Dr. John Heuss, Rector of Trinity Church, New York, and of Dean Lawrence Rose of the General Theological Seminary. A grant of ten thousand dollars from Trinity made the project feasible, and Dean Rose raised the additional sum required. A generous gift from the Hon. John Hay Whitney, then United States Ambassador to Great Britain, completed the amount needed. The project was set up under the sponsorship of the General Theological Seminary and I was appointed a Research Fellow of the Seminary, having been granted a two-year leave of absence from my post as Professor of Church History and Librarian of the Divinity School in Philadelphia.

I had conferences with Dean Rose, Professor Robert S. Boshier and Dr. Niels H. Sonne of the General Theological

Seminary and with Drs. Daniel J. Reed and Nelson R. Burr of the Library of Congress in the late spring and early summer of 1960. I sailed for England in August and started work on the project at the beginning of September. Main decisions in the planning of the work were reached in conferences with Mr. Bill in which the previous conferences in the United States were kept in mind and the points made in them carefully considered.

One of the first decisions concerned the extent of the project. It had been understood all along, of course, that it was to deal with the portion of the Fulham Papers relating to the American colonies, but, because of the ambiguity inherent in the word "American," it remained unsettled whether this designation included all of British America or just those colonies which became the United States. It was decided to deal with the wider area, including Canada and the West Indies, on the ground that this was the true historico-geographic entity prior to the American Revolution.

Experience as the work progressed proved the soundness of this view, at least in the ecclesiastical field, for events in the West Indies sometimes served to illumine developments in the continental colonies. A controversy in Barbados, for instance, which occurred near the end of Bishop Robinson's episcopate and in the course of which the bishop was challenged to justify his claim to jurisdiction, clearly provided one of the main reasons why Bishop Gibson, on coming to the see, had a careful search made for the basis of his supposed jurisdiction and, on finding none, sought the authority of a royal commission. The reasons for his action would be less fully understood, if the continental evidence alone was considered.

The documents were stored in the library's strong room in the sort of boxes normally used for unbound manuscripts when they are not placed in filing cabinets. The papers had been sorted by colony, with some misplacements, but there was no evident arrangement beyond that. Getting them into some systematic order was obviously the first task, and some of our initial decisions related to this. We decided that the letters should be arranged by date within each colony. Of the alternative methods, classification by recipient was excluded because most of the letters had the same recipient, the Bishop of London at the time of writing. Arrangement by writer had much to commend it, but we concluded that the chronological order was preferable, because the primary interest was in the history of the colonial Church rather than in the affairs of individual correspondents. I modified this arrangement with the ordination papers sufficiently to keep those of each ordinand together, but they are placed under the year of the last dated document before ordination.

The colonies are arranged alphabetically within the two main groupings of the continental colonies and the West Indies. A geographical or historical arrangement would have seemed more scientific, but we decided on the alphabetical one because of its greater convenience for reference.

As already stated, the two main divisions of the papers are General Correspondence (vols. I-XX) and Ordination Papers (vols. XXI-XXXII). Volumes thirty-three through thirty-five contain bonds posted after 1748 by clergymen receiving the royal bounty for migration to the colonies. Volume thirty-six contains correspondence relating to the colonies but too general in character to be placed under any one colony. Volume

thirty-seven is a list of colonial parishes and incumbents compiled in Bishop Gibson's time. Volumes thirty-eight and thirty-nine contain three largely overlapping lists of clergy ordained and licensed by Bishops Sherlock, Osbaldeston, Terriek and Lowth. Volume forty contains some written and printed pamphlets found with the papers.

My main task, preparing the calendar and indexes, began when the basic arrangement was completed. I did this volume by volume, beginning by numbering each leaf of the papers and completing all the work on one volume before proceeding to the next. This made it possible for the binder's work to be carried on concurrently with mine, as each volume was ready for him when I had finished it.

The repairing and binding were done by the Wigmore Bindery, and their work has been highly satisfactory. I found the documents in pretty good shape, considering their age, but a substantial amount of repairing was needed and they were all put through the process known as "sizing", by which the texture of the paper is restored.

There was some discussion of the merits of binding in the conference at General. It is the accepted practice here and, after experience, I have become convinced that it is preferable to the system of free filing in favor of which I was previously inclined. Labor costs may make it prohibitive for many American libraries, but where it is feasible, it has the advantage of preventing loss or mis-filing of the documents once they are bound. If the binding is skilfully done, so that the volumes can be held open easily, I find that their use is easier than that of documents extracted from filing folders, which have to be kept carefully in order.

Because of the importance of the documents, we decided that the summaries should be somewhat fuller than is often the case in calendars. I have, in fact, endeavored to call attention to every person or subject about which any significant information is given. The first index is a person-subject index of these summaries. It is keyed to the leaf numbers of the original documents (shown in the margins of the summaries) so that it can also be used as a direct guide to the papers.

The second index contains all the names attached to the documents but not mentioned in the summaries. There are a good many of these, for the papers contain numerous lists of clergy and public officials, petitions, testimonials, and similar multi-name documents. While the information given is only such as can be inferred from the presence of the name on the document, I am convinced, from long experience in answering historical inquiries, that even that much information may be of interest to local and parochial historians, biographers and genealogists.

Negotiations for the publication to the calendar and indexes, which will probably require a subsidy, are at present in progress. Their results will have to become the subject of an addendum to this report.

Mr. Bill is at work on plans by which microfilms of the papers will be made available to American libraries at cost. While not strictly a part of the project, this important development has been made possible by it, for the microfilming was not considered advisable until the documents had been arranged and catalogued.

The carrying out of this project has been the source of great personal satisfaction and I trust that it will prove of substantial value to other scholars. I am most grateful to the sponsors who have made it possible and to Mr. Bill and all the staff of the Lambeth Palace Library whose friendly cooperation has made the work so pleasant.



THE CONSECRATION OF
BISHOP SEABURY, NOVEMBER 14, 1784

BIOGRAPHICAL SKETCH

OF THE

REV. THOMAS DAVIES, A. M.,

MISSIONARY OF THE SOCIETY FOR

PROPAGATING THE GOSPEL IN FOREIGN PARTS,

IN SEVERAL OF THE

TOWNS OF LITCHFIELD COUNTY, CONN.,

FROM THE YEAR 1761 TO THE YEAR 1766.

BY A MINISTER OF THE COUNTY.

NEW HAVEN:
PRINTED BY STANLEY & CHAPIN,

1843.



REV. THOMAS DAVIES.

Copied from a likeness taken in England when he was at the age of 25

TO HIS
SURVIVING SON,

NUMEROUS FAMILY CONNECTIONS,

AND THE
PARISHES INCLUDED IN THE LIMITS OF HIS MINISTERIAL CHARGE,
IN LITCHFIELD COUNTY, CONN.

TOGETHER WITH THE PARISH OF
GREAT BARRINGTON, BERKSHIRE COUNTY, MASS.

THIS HUMBLE EFFORT TO RESCUE FROM OBLIVION THE SERVICES
OF A DISTINGUISHED MINISTER AND MISSIONARY
OF THE CHURCH OF ENGLAND,

IS RESPECTFULLY INSCRIBED

BY THE AUTHOR.

BIOGRAPHICAL SKETCH, &c.

"The good Shepherd giveth his life for the Sheep."—*John x. II.*

THE ministerial office is frequently compared in Scripture to the occupation of a *Shepherd*. It is probably owing to the adaptedness of this familiar object of comparison for illustrating the nature and duties of an office to which it bears in its main features a most striking *analogy*—that it is made use of to represent the relation in which our SAVIOUR stood to those who were favored with the benefits of his personal ministry when he was upon the earth. He is called in the passage of Scripture above quoted, "*the good Shepherd*;" and he is elsewhere styled "*the great Shepherd*," and "*the chief Shepherd*." Supreme in power and dignity, and holding the pre-eminence above all other Shepherds, who are entrusted with the management and care of his flock upon the earth, and who hold their office by virtue of an authority which they derive from him. It is said that when he "ascended up on high" and "gave gifts unto men," he made "*some pastors*." And upon those who were permitted to assume the responsibilities of acting in that high capacity, it is enjoined as an imperative duty, that they should "feed" his "sheep and lambs"—(*John xxi. 15, 16.*)—"feed the Church of God"—(*Acts xx. 28.*)—"feed the flock of God which is among them, taking the oversight thereof, not by constraint but willingly, not for filthy lucre, but of a ready mind, neither as being lords

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over God's heritage, but as being ensamples to the flock, and when the *chief Shepherd* shall appear, they shall receive a crown of glory which fadeth not away."

It is to one whose zealous labors in promoting the spiritual benefit of that part of the flock of CHRIST, in relation to whom he was appointed to exercise a Shepherd's care were such as to justify the application to him of the Shepherd's title, that the sentiment predicated in the above passage will in its accommodative sense be applied. And in endeavoring to show from the faithfulness and self-sacrificing spirit with which he devoted himself to the discharge of his duties, the extent to which he exhibited in his own life and ministry the qualities of a "*good Shepherd*," we shall consider—

I. His *early life*, or the period which elapsed previously to the time of his entrance upon the Shepherd's office.

II. The respective flocks over which he exercised the pastoral care, and

III. The manner in which he exemplified the characteristic of "*the good Shepherd, giving his life for the sheep*."

I. We are to consider his *early life*, or the period which elapsed previously to the time of his entrance upon the Shepherd's office. This portion of his history as it was doubtless spent in a manner preparatory for his future course of usefulness, is marked by no very extraordinary events or incidents, which have as yet been brought to our knowledge. He was born in Herefordshire, England, on the 21st of December, 1736, O. S.,* and removed to this country with his father in the year 1745. When first

* The discrepancy between this and the date of Mr. Davies' birth as given in another part of this history, (see page 9,) is to be accounted for by a change from Old to New Style.

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stepping his feet upon our trans-atlantic shores, it is probable that he could then have entertained but little expectation of his being called in the subsequent leadings of Providence, to become the Shepherd over those scattered sheep who had been *then*, and were afterwards constantly emigrating to these colonies from the mother country, as he had then arrived only at the age of nine years. His period of life previously to his entrance upon the course of study which was to prepare him for his admission to college, was doubtless spent with his father, in such occupations as a rural and retired situation demanded, and devoted chiefly to agricultural pursuits. As academies and schools of a higher order were not at that time existing in many of our country towns, it is probable that his early opportunities for education were no better than those which are usually enjoyed by farmer's sons, who, if they feel disposed to improve them, have their winter evenings, and their intervals of leisure to devote to reading and to intellectual improvement, instead of wasting them as is too often done, in idleness or frivolous amusement. Having passed the usual term of study in Yale College, he became a graduate of that institution while under the administration of President Clapp, who conferred upon him his bachelor's degree in September, 1758. From this time he commenced his course of study as a candidate for Holy Orders, to which he was admitted in England, after a period of three years from the time of his college graduation. He was ordained Deacon by the Archbishop of Canterbury, Dr. Thomas Secker, in his Episcopal Chapel at Lambeth, on Sunday the 23d of August, 1761, and by the same Rt. Rev. Prelate, was ordained priest on the following day. Soon after which he returned to America, and entered upon his duties as a missionary of the

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Society for propagating the Gospel in foreign parts.* He had now arrived at the age of 25 years, and had, as we have seen above, fully exemplified in his previous course of life the description which is given of

the illustrious type of the "good Shepherd" in the 78th Psalm and 70th verse, in his being taken "from the sheep fold, and from following the sheep that he might feed Jacob his people, and Israel his inheritance." And if by the occupation to which he devoted himself previously to his entrance upon the sacred office, he may be said to have manifested a resemblance to the person by whom our SAVIOUR, in his pastoral character had been typified, so in the manner in which he discharged the duties of a Shepherd, it may be shown that he preserved also the same close conformity to him. If like him he were taken "from the sheep-fold, that he might feed Jacob his people and Israel his inheritance," so like him he may be said to have "fed them with a faithful and true heart," and to have "ruled them prudently with all his power." This, however, will appear from the statement which will be continued in the second part of our narrative, where in accordance with our design we purposed to give—

II. Some account of the respective *flocks* over which he exercised the pastoral care.

At the time of Mr. Davies' entrance upon the duties of his mission in Litchfield County, the condition of the members of the Church of England may be said to have been literally that of "sheep without a Shepherd." Made up as the population of most of its towns was, of emigrants from the mother country, many of whom had brought with them a

* In the abstract of the Society's proceedings for the year 1761, we find mention made of "Rev. Mr. Davies, itinerant missionary, in Litchfield County, and parts adjacent," and speaking of him as "a hopeful young man, strongly recommended by Dr. Johnson, Mr. Palmer, and others, as truly worthy of the Society's notice and encouragement."

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preference for the Church in which they had been educated, and to which they were strongly attached, without any resident Bishop on this side of the waters* to administer the rite of confirmation, to consecrate their Churches, or ordain candidates for Holy Orders, and with very infrequent and rare opportunities for obtaining the services even of the *inferior* orders of the ministry, to administer the sacraments of Baptism and the Lord's Supper, and to lead in the celebration of divine worship according to our peculiar forms, their situation was one in which they might not only be said to have been destitute of *Episcopal* supervision, but nearly as much so of pastoral care. There was, perhaps, scarcely a town in which did not reside some more or less of the members of the Church of England, who had emigrated to these colonies from the mother country,† and for

* The Churches of the American Colonies were under the Episcopal jurisdiction of the Bishop of London.

† The Davies family, or the father and grandfather of the Rev. Mr. Davies, was among the noble band of pioneers who were made instrumental in affecting the early introduction of the Episcopal Church into several of the towns of Litchfield County, particularly the towns of Litchfield and Washington. The grandfather of the Rev. Mr. D. was John Da-

vies, who came to this country from the Parish of Kinton, in Herefordshire, England, and purchased in the year 1735, a tract of land then known by the name of *Birch Plain*, and included within the limits of the town of *Litchfield*, but by subsequent changes in the geographical boundaries of that town for the formation of the new township of *Washington*, now set off to the latter, and known by the name of *Davies Hollow*. The father of the Rev. Mr. Davies, *John Davies, Jun.*, was an only child. His mother's name was *Catharine Spencer*. He was born in Hereford, England, in the year 1711, and became the head of a family previously to his removal to this country. His first wife was *Elizabeth Brown*, who died in England, leaving three children, whose names, births, and times of their death, were as follows:

John, born in Hereford, England, June 1735, died in Washington, April 18, 1799.

Thomas, born in Hereford, England, January 2, 1737, died in New Milford, May 12, 1766.

William, born in Hereford, England, ——— 1739, died young.

After the decease of his first wife, the father of the Rev. Mr. Davies was again married to Mary Powell, who became the mother of twelve

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supplying them with the religious services to which they had been accustomed in their own country; there was during almost the whole of Mr. Davies' ministry but one resident clergyman upon whose pastoral labors they were entirely dependent. Under such circumstances, as might naturally be expected, many would feel themselves necessitated to repair to those places of worship on the Sunday, where they could avail themselves of the benefit of having the gospel preached by dissenting ministers; while others would prefer to stay at home and read the services of the Church and a sermon in their own house, availing themselves only of those *occasional* opportunities which they might have of sitting under the preaching of a clergyman of their own denomination. Hence we may form some idea of the arduousness and extent of the field of labor upon which Mr. Davies was about to enter.

The appointment which he received from the So-

children. The number born in England will show the time of her removal to this country, which, though her husband had been several times across the Atlantic, and made several passages to and from America, does not seem to have taken place until the year 1749. It was with the greatest reluctance that she was prevailed upon to leave her native country, and she has been heard to say that if it had not been for the circumstance of her husband coming over first and bringing with him one or more of her children, she should probably never have been induced to emigrate. After her arrival to this country she seems still to have cherished a fondness for England, and to have regretted the loss of many religious advantages which she there enjoyed. In writing back to her friends to inform them respecting her new residence, she is said to have told them that she found herself in a place where she was entirely alone, having no society, and nothing to associate with but *Presbyterians* and *wolves*. The names of her children were as mentioned below.

William, born in Hereford, England, January 29, 1744, died in Canada, in 1815.

Mary, born in Hereford, March 17, 1745, died in Washington, aged about 20.

Walter, born in Hereford, November 15, 1747, died in Canada, about 1813.

James, born in Hereford, June 22, 1749, died young.

Catharine born in Washington, (then Litchfield,) July 20, 1751, married a Mr. Bosworth, and died in the state of New York.

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ciety for propagating the Gospel in foreign parts, as communicated to him by the Secretary, Dr. Daniel Burton, reads thus: "Agreed the 18th of September,

1761, that Mr. Davies be appointed missionary to the Churches of New Milford, Roxbury, Sharon, New Preston, and New Fairfield, in Litchfield County, Connecticut." From this it would seem that the parish of Litchfield was not included in his original appointment as a part of his mission, but that it afterwards became so, would appear evident from correspondence which passed between him and the Secretary of the Society. In one of these letters the Secretary informs him that he had sent two quarto Bibles, and two folio Common Prayer Books, to his care, the *one* of which was designed for the Church in Sharon, and the *other* for the Church in Litchfield;

Elizabeth, born in Washington, July 3, 1753, married a Mr. Howard, and died in 1831, in the state of New York.

Ann, born in Washington, November 18, 1755, married a Mr. Sperry, and died at Camden, in the state of New York.

James John, born in Washington, December 31, 1757, died in Washington, December 25, 1831.

David, born in Washington, March 4, 1759, died in Washington, January 26, 1834.

Rachel, born in Washington, August 20, 1761, married McDonald, and is now living in Lyons, New York.

George, born in Washington, February 12, 1764, died in Oswegotchie, New York, August 17, 1825.

Thomas, born in Washington, May 31, 1766, died in Reading, Connecticut, July 11, 1831.

The Rev. Thomas Davies having died on the 12th day of the same month as that in which the youngest member of this family was born, accounts for the fact as will be seen of there having been two sons of the same name. This younger Thomas became a practicing physician in the town of Reading, where he died in communion of the Episcopal Church. [Acknowledgements are due to his son the Rev. Thomas F. Davies, of New Haven, a nephew of the subject of this memoir, for the communication of many interesting facts which have been inserted.] Walter, whose name is mentioned above, was left in England at the time of his parents removal to this country, and was not brought over until the return of his brother Thomas upon occasion of his going there for Orders in 1761. Two of this family, Walter and William, were born in England, and buried in the British possession in North America.

and in the answer which was made to this letter by Mr. Davies, on the 28th of December, 1763, acknowledging the receipt of the same, "which," he says, "came safe to hand in September last," he gives a particular report of the parish of Litchfield, stating its number of families, communicants, &c. He also maintains in the same letter for the information of the society, that "the uneasiness at Litchfield on account of Mr. Palmer's removal subsides by degrees, and they say now they would be as satisfied as ever if I would but officiate there the oftener." And in the same letter he speaks again of his own duties as being made "nearly double since the last winter, to what those of Mr. Palmer were when he was in the mission." From all which it would seem, that the parish of Litchfield came under his charge owing to the previous resignation and removal of the Rev. Mr. Palmer, to whom he became a successor, and that his own sphere of labour had thereby been very materially enlarged. His mission, therefore, at the date of this letter, December 28, 1753, must have included the parishes of Litchfield, New Preston, New Milford, Roxbury, New Fairfield,

and Sharon, together with occasional services in Washington, Kent, Woodbury, Cornwall, Salisbury, and Great Barrington, "which," says he, "I must perform, if I would preserve and second the growth of the religion and worship of the Church of England, which I hope to see flourish even in the wilds of America."

In presenting to the view of my readers some brief notice of each of the above mentioned Churches and places where Mr. Davies officiated, for the purpose of enabling them to judge respecting the results of his ministry there, it may be proper to commence with the parish of

LITCHFIELD.

This as we have said, was not included in the *original* appointment of Mr. Davies as a part of his mission, but was placed under his pastoral care as early as the spring of 1763, if not some time in the year 1762; immediately after the resignation and removal of the Rev. Mr. Palmer, who retired from the parish for a time, and afterwards returned to it, subsequently to the death of Mr. Davies. By having Litchfield annexed to his parochial cure, he was frequently called upon to discharge ministerial duties among his own family connections, as it was with that parish that his father and grandfather were at that time connected, and upon them it was to a considerable degree dependent, for its pecuniary support.* The parish during the continuance of Mr. Davies' ministry seems to have been prosperous. Its number

* The grandfather of the Rev. Mr. Davies, for some time the first and only Episcopalian in the town of Litchfield, being an extensive landholder, and devotedly attached to the Church of England, gave a tract of fifty-two acres to the Episcopal Church, and conveyed it by a deed, which bears date, April 4, 1747. It was upon this ground that the first Episcopal house of worship in the town of Litchfield, was built, and was situated about one mile west of where St. Michael's Church now stands. This land was afterwards sold, and the money which was obtained by the sale of it, together with the amount realized by the disposal of another piece of ground lying near it, and given to the Church by another member of the parish, Daniel Landon, was vested in a permanent fund, the interest of which is now annually applied to the support of preaching in the parishes of Litchfield, Bradleyville, and Milton, all of which were then included within the limits of the original parish of Litchfield. After the bestowment of land, Mr. Davies also contributed very largely towards the erection of the first Church, and gave it the name of *St. Michael's Church*. He lived to a good old age, and died, November 22, 1758, and was brought for interment seven miles from his place of residence, to the burying ground contiguous to the spot where the Church then stood which he had founded and fostered by his munificence. He ordered gifts of mourning apparel to be made to his friends who had been his cotemporaries and colleagues in the building of St. Michael's Church. There is no monument now standing to record his age, or time of death. But the Episcopalians of Litchfield will have reason to revere his memory as identified with the origin and best tem-

of families as reported by him in 1763, was sixty-one—communicants, fifty-seven. A large number of baptisms is also reported as having been performed by him there, in the course of his ministry. "The people of Litchfield," says he, "are anxiously engaged for the Church, yet can obtain the duties

of a minister there but seldom." Connected with the parish of Litchfield, or rather growing out of the same, might be mentioned the parish of

WASHINGTON.

Occasional services were performed by Mr. Davies in what was then called *Judeah*, now *Washington*, where a few Episcopal families resided, though not

poral interest of their parish, and to cherish the remembrance of his liberality with gratitude.

The following is a copy of the deed given by Mr. Davies to the Church in Litchfield, as taken from the town records:

"To all people to whom these presents shall come, Greeting. Know ye that I, John Davies of Litchfield, in the County of Hartford, in the Colony of Connecticut, in New England, for and in consideration of the love and affection I have, and bear for, and towards the people of the Church of England, in the said town of Litchfield, and securing and settling the service and worship of God among us according to the usage of our most excellent Church, within said Litchfield, at all times forever hereafter: and also for the love and good will I have for Mr. Samuel Cole, of Litchfield, aforesaid, do therefore demise, lease, and to farm, let to the said Samuel Cole, (a) his heirs, and assigns, for and during the full term of nine hundred ninety and eight years, to the use of the Society, or the Propagating of the Gospel, and their successors, for, and during

(a) The above mentioned Samuel Cole, in whose favor the deed for the conveyance of this land to the parish of Litchfield, was drawn, is said to have been a lay reader in that Church, and probably officiated there in that capacity on Sundays, when there was no preaching. He is said to have had the generous offer of money from the Rev. Mr. Davies, to defray his expenses to England, in case he would allow himself to be sent there for the purpose of receiving ordination. But it is probable that this measure was never carried into effect, as we find him in the abstract of the proceedings of the Society for Propagating the Gospel in Foreign Parts, for the year 1769—70, "appointed a schoolmaster for the people of Claremont, in the Province of New Hampshire, having been strongly recommended to that situation by the people themselves, and the clergy of Connecticut.

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sufficiently numerous or wealthy, to organize a parish, or to erect for themselves a house of worship. But after the separation of Davies Hollow from the town of Litchfield to which it had previously belonged, the Davies family, owing probably to circumstances of a local nature, withdrew from the Litchfield parish, and built a Church* of their own

the full term aforesaid, (which Society were incorporate by letters patent under the great seal of England,) *fifty acres of land*, in said Litchfield.

Also, about two acres of land adjoining to the said fifty acres, running from the said fifty acres west, over a run of water to a rock.

To have, and to hold said demised and leased premises, with all the privileges and appurtenances thereunto belonging, to him, the said Samuel Cole, his heirs and assigns, for, and during the full term aforesaid, for the use, benefit, and behalf of the said Society, for the Propagation of the Gospel, and their successors, to be by the said Society applied and appropriated for the benefit of the Episcopal minister for the time being of the Episcopal Church, in Birch Plain, in said Litchfield, and to his successors for and during the full term aforesaid, and to and for no other use, intent, or purpose whatsoever. And I, the said John Davies, for myself and heirs, executors, and administrators, do covenant and promise to and with the said Samuel Cole, his heirs and assigns, that the said Samuel Cole shall, and may, from time to time, and at all times for and during the full term aforesaid, for the use and benefit of the Society aforesaid, lawfully, peaceably, and quietly have, hold, use, improve, occupy, possess, and enjoy, the premises: he, and his heirs, yielding and paying therefor one pepper corn annually, at or upon the feast of St. Michael, the Archangel, if lawfully demanded. In witness whereof, I have hereunto set my hand and seal this fourth day of April, in the twentieth year of his Majesty's reign, George the Second, of Great Britain, &c., King. Annoque Domini, 1747.

* The following is a copy of a deed given by John Davies, Jun., the father of the Rev. Thomas Davies, to the Episcopalians in Washington, making to them a conveyance of the land upon which this house of worship was erected, which reads as follows:—"Know ye that I, John Davies, of that part of Washington formerly belonging to Litchfield, and known and called by the name of Birch Plain, in the County of Litchfield, for the consideration of an agreement and promise made with and to my honored father, John Davies, late of Birch Plain, in said Litchfield, deceased, and for the love and affection I have and bear towards the people of the Church of England, now in said town of Washington, and securing and settling the service and worship of God among us, according to the usage of our most excellent Episcopal Church, whenever there shall be one legally organized in said Washington, and all times forever hereafter, do therefore demise," &c. The measurement of the land as

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in Davies Hollow, where with the assistance of some few families who resided near, they sustained religious services, and kept up a distinct religious society for some considerable period. But by subsequent changes occasioned by the death and removal of the different members of the Davies family, their house of worship in a thinly populated part of the town, became at length almost entirely deserted. It was then taken by the Episcopalians who resided in the different parts of Washington, and removed into the centre of the place where it now stands. It is the only house of worship that has ever been erected in that parish, and with some repairs, might be made to answer the purpose for which it was built, for some

described in the deed must have been equal to ninety-six square rods, and it was restricted to the being used for a public burying ground, and for the purpose of having a suitable house of worship erected upon it. It is also worthy of remark that the same condition is annexed to it as that which was expressed in the deed given by his father to the Church in Litchfield, viz., the requirement of one pepper corn to be paid annually upon the feast of St. Michael, the Archangel, if demanded. The date of the above deed shows it to have been given on the 22d of January, 1794. Upon the ground thus given, an Episcopal Church, principally at his own expense, was subsequently erected. Aged and infirm and seated in an arm chair, in the door of his house, he witnessed the raising of the edifice with a feeling somewhat similar to that of Simon, when he said, "Lord, now lettest thou thy servant depart in peace." He lived to enter upon the 86th year of his age, and after his death which occurred on the 19th of May, 1797, he was buried in the family grave yard, in Davies Hollow. His wife Mary, to whom a monument stands erected by the side of his own, appears to have outlived him but a period of between four and five years, and died on the 15th December, 1801, in the 76th year of her age. Those of their children who died in Washington, are buried near them in the same family grave yard. The others, it will be seen, with the exception of one who is now living, died at the different places to which they had removed.

Some time during the continuance of the French and Indian war, about the year 1758, the same Mr. Davies purchased a tract of land in the State of New York, lying in Saratoga County, or as some say, near Fort Edward. But being molested and driven off by the Indians, and having had the misfortune to lose the papers which secured to him the title to his lands, and thus being left with a defective claim to them, he returned to his former place of residence in Washington, in the year 1762, and remained there until the time of his death in 1797.

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several years to come. The number of families residing in Judeah, or what is now Washington, during the time of Mr. Davies' ministry was small. Occasional services and one or two baptisms are recorded as having been performed by him there. Included within the present limits of the town of Washington, is the parish of

This parish, or what is now called New Preston Society, belonged in the days of Mr. Davies, to the towns of New Milford and Kent. Previously to his entrance upon the duties of his mission, it would seem that there were a number of Episcopalians in this vicinity, who had organized themselves into a parish, that were destitute of a house of worship. This they soon began to feel the need of, and efforts were made for having one erected. In a letter written by Mr. Davies, June 25, 1764, he says, "In New Preston; a parish in Kent, they have most of the materials for building a Church, which they determine to erect and finish next summer, forty five by thirty-five." And in another letter written in June 1765, he writes thus, "The Church I mentioned, which was intended to be erected this *last* Spring at New Preston is postponed until the *next*, on account of the people's incapacity, not that they are distressingly poor, but because there is no money circulating." At what time the plan of building this contemplated Church was carried into effect is not known. It is probable that it was erected soon after the date of the above letter, and was placed in the village now called by the name of the *upper city*, being the cluster of buildings which stand at the foot of the hill between New Preston Centre and Washington. During Mr. Davies' ministry several baptisms are reported by him, as having been performed in that par-

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ish. His services there, were however, very infrequent, consisting usually of single lectures, and those delivered mostly on week days. Adjoining the parish of New Preston on the west, is the parish of

KENT.

Here there is a tradition that Mr. Davies organized an Episcopal Church, which however, must be understood with some explanation. There is no evidence to be obtained from Mr. Davies' records of his ever having preached in any part of the town of Kent nearer to the place where the Episcopal Church now stands than *Merriall*. Here he was in the habit of holding occasional services, and performed some baptisms. And it is probable that from the incipient efforts thus made, and the few scattered families thus collected together by him in a part of the town near to where he resided, the parish of Kent may at a subsequent period, and in an entirely different part of the town in point of location, have received its origin. Though it was not in reality organized until after the death of Mr. Davies, and some time during the ministry of his successor in the mission, the Rev. Richard Clark, when, owing to a valuable accession which was made to the Episcopal Church, by a number of individuals residing upon Kent Plain who conformed to it, and among others an influential member of society; Mr. Reuben Swift,* a parish was imme-

diately formed, and a house of worship erected some time in the year 1772, or in the early part of 1773. This building is still standing, and is now occupied as a Town House. Bordering upon the parish of Kent on the south, lies the parish of

* Mr. Swift was the ancestor from whom the various Episcopal families of that name, some of whom are still residing in the parish, and others of whom have moved to the west, and to other parts of the country, were descended.

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NEW MILFORD.

Here was the missionary's place of residence; and probably the largest congregation that was connected with his mission. A parish had been organized in this place, and a house of worship been built previously to the commencement of Mr. Davies' ministry. But in his letter of the 25th June, 1764, he writes, "In New Milford, our old Church is too small, and we have gathered most of the materials for erecting a new one, which we shall begin to build early next spring." In June 1765, he writes, "The Church in New Milford was raised this spring, which, if we can possibly finish, will be a very commodious building, having a steeple and a chancel. To put forward this Church I have taken unwearied pains, and expended all the money not only that I could spare, but all that I could get. And I am fearful, considering my farther incapacity to help, and the present distressing circumstances of our country—that after all, it will not be fit for service in some years." For a further account of this Church and other interesting information connected with the history of this parish, reference may be made to the Historical Sermon preached by its present minister, the Rev. Enoch Huntington, and delivered by him to his congregation upon the occasion of pulling down the old Church, built in the time of Mr. Davies, and the building of a new one, and published in the Chronicle of the Church, for October 13, 1837.

On the 5th of November, 1764, Mr. Davies laid before the people of New Milford, a proposal which had been made to him from the parish of Hempstead, Long Island, urging him to accept a call to become their minister, but the proposition was unanimously opposed by his people, and in accordance with their wishes he declined the invitation. The account of this whole proceeding is given by himself, in his own language, of which the following is a copy :

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"October 1764, Mr. Benjamin Hewlett of Hempstead, Long Island, by the desire and appointment of the Vestry of that Church, came to visit and solicit me to remove and become their minister. Mr. Seabury being deceased. In order to engage me for that purpose, he had previously learned my character, my method, my present extensive mission, my

infirmity of body, and my salary. Upon a consideration of these particulars, at the same time representing Hempstead as a place of health, unpolished with high living, and of sole residence, as application had been made to the Society for uniting Oyster Bay and Huntington, so that a missionary would preach at Hempstead only; the maintenance better and paid purely. These general reasons, he thought, would induce me to go. I told him it was a truth, I was greatly and frequently out of health, and often lame with the rheumatism, so as to put me to much pain, and thereby made my fatiguing mission, much more fatiguing and wearisome, that I had no certainty of either's growing better at present, that my removal would be greatly to my advantage, and to my ease; that there I should have no riding, but be confined to my study, and one Church and parish; that the income would well support my family, and enable me to provide against sickness, old age, or an increasing family. These particulars I told him, were to my liking, and I had no objection to avail myself of them. But there were two difficulties which must be removed before I could give an answer. The *first* is, that as far as I am able to judge, the people under my care have no aversion to my person, or my public performances, that therefore they would be dissatisfied should I think of leaving them. And in the *second* place, when I went for orders, they contributed near £60 lawful money, to help bear my expenses, which money I should little better than cheat them of, should I go away, and

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not repay them, which I am determined not to do. As to the *first* difficulty, says he, I suppose you are under no other obligations than other *missionaries*, and your removing to another place, is but taking care of another branch of the same family. If you do them no injustice, they cannot complain, and you do them no injustice if you have faithfully done your duty whilst you were with them. If the duty be hard and income small, there can lay no obligations upon any man honestly to accept a call where the duty is easy, and the income sufficient, and where he may be just as serviceable in the Church. Your people may have another gentleman whom they may like as well, and who ought to take his turn in performing the harder duty, and without any farther cost to them. For although we knew nothing about your engagements to this people in sending you home for orders, yet *that* shall make no difficulty, as we will repay it, if they don't be supplied without. This was the substance of our conversation, which I told him I should communicate to my friends, and for that purpose put in writing immediately.

"The above I read November 5th at New Milford, which was unanimously opposed, and I was earnestly desired to drop all thoughts of leaving them, which was agreed. *Finis.*"

While Mr. Davies was in the mission, he made frequent applications to the Secretary of the Society,

Dr. Burton, for obtaining donations of books, for his own benefit, and that of his people. In one of his letters he writes, "I hope the honorable Society will not be offended at me, if I humbly request the favor of a library for this mission. Most of my books which I purchased while in London, with all the money I could spare, are lent out amongst my parishioners, who are exceedingly fond of reading." And again, "there are so many poor people in my mission that the pamphlets which were sent by

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me,* fell greatly short of a supply for them. Many have desired me to petition the Society for some Church books. Calvinism has produced a brood of infidels in my mission, and a few well written answers to deists would be an acceptable favor." At another time he writes, "As many of my people have asked me for the book of Homilies, and I never yet was owner of any, should be very thankful if the Society would be pleased to send me one for their benefit as well as mine."

In answer to these frequent solicitations, Mr. Davies received a letter from the Secretary of the Society, dated May 12, 1764, in which he writes, "The Society have granted you a library, among which are, as you particularly desired, against Deism, also fifty small Common Prayer Books, to be distributed to your poor, as you think proper. I shall take care to send them soon. You are desired to insert in the title page of each of the Library books, that it is the gift of the Society for the use of the Mission, and also to give a bond to the Church Wardens, to deliver the books to them for the use of your successors, whenever you shall quit the mission." In reply to this, on the 24th December, 1764, Mr. Davies wrote as follows: "My sincerest thanks to the benevolent Society for the books, which I now gratefully and heartily acknowledge the receipt of. They came safe and in good order, viz.: a Library for the Mission, for which I have given my bond to the Church Wardens, according to order; Mr. Leland's Review, fifty small Prayer Books, for the poor of this mission, which I have divided to each town in proportion—and in each shall distribute unto the properest objects, chiefly orphan children."

The bond which was given by Mr. Davies for the

* This was probably when he was in England.

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surrendering of this library to his successors, was given to the Wardens of the Church in New Milford, where the Library was kept and devoted to the use for which it was originally designed. During Mr. Davies' ministry the parish seems to have been constantly increasing, as would appear from the large number of baptisms recorded by him, as having been performed there. The number of its families was

seventy-two; communicants forty-three. Contiguous to this parish on the east, and connected with it as a part of Mr. Davies' mission, was the parish of

ROXBURY.

This may be said to be one of, if not indeed quite the oldest parish within the limits of Litchfield county, dating its organization as far back as the year 1740, a period earlier than that of any other parish of which we have any written records extant. It was organized by the Rev. Mr. Beach of Newtown, and was for a considerable time, the only Episcopal parish, within the limits of the town of Woodbury, to which Roxbury at that time belonged. Some account is given by Mr. Davies of its house of worship in his correspondence with the Society. In a letter of his, dated April 13, 1762, he speaks of his having received invitations to preach in "Hartford and Woodbury," and says "In each of the above named places, the people are resolved to erect Churches." And in another, dated June 25, 1764, he says, "In Roxbury, a parish in Woodbury, there is a pretty Church, neatly finished." This Church stood on the hill between the centre of Roxbury and what is now called *Transylvania*. The proportion of ministerial services which Mr. Davies devoted to this parish, was one Sunday in five; and the number of baptisms performed by him was large, considering the size of the parish, which consisted of thirty-four

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families, and twenty-eight communicants. A few Episcopal families resided at that time in the centre of

WOODBURY

Here Mr. Davies made occasional visits, and baptized some children. As there was no Episcopal house of worship at that time in the centre of Woodbury, his services were performed in the Town House,* though they were, as might naturally be expected, infrequent, and at far-distant intervals. The same might be said also of

NEW FAIRFIELD.

Which, though included in the original appointment of Mr. Davies, as a part of his mission, received only his occasional visits. His records barely mention the fact of his having solemnized one mar-

* Upon one occasion of his preaching in the Town House in Woodbury, an incident has been related by an aged lady who was at that time residing in the place, and a member of the Congregational Church, which, as it is illustrative of some of the prevailing peculiarities of those times, and reflects some light upon the character of Mr. Davies, as a preacher, may not be deemed altogether unworthy of having a sufficient space for its insertion assigned to it in this narrative. It is said, that not long after Mr. Davies' return from England, where he had been for the purpose of receiving orders, and but a short time subsequently to his having entered upon the duties of his mission as he was looking round among the various towns of the county, to find out the Episcopal families, and their places of residence, he came to Woodbury, and held

a religious service. The people of course, from curiosity, or novelty, or some other motive, naturally ran together in a considerable number, to see and hear the Church clergyman. As the form of worship was new, and not altogether regarded with an unprejudiced mind by the spectators, they were led to express their opinion of its merits by a smile. Upon this, Mr. Davies with great power and earnestness, his own mind affected even to tears, stopped and rebuked them, and addressed them in so effective and winning a manner as to gain the sympathy and kind feelings of his entire audience, and prepared the way for their listening to him through the remainder of his performances, with an attention which could hardly have been anticipated from so unfavorable and so untoward a beginning.

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riage there, but give no evidence of his having performed any baptisms. It is probable that there was no organized parish, or any Episcopal house of worship in this place at that time. Nor is it known that there has been any, down to this present day. In this respect it constitutes, with a single exception, the only place which was then included within the range of Mr. Davies' ministerial labors, in which an Episcopal Church has not been organized, and a house of worship erected. And this instance of exception to which allusion has been made is to be found in the town of

CORNWALL.

This town is celebrated as having been the place of residence of one of the first converts to Episcopacy, the Rev. Solomon Palmer, who was settled in it as a Congregational minister, some time about the year 1742. After the lapse of some ten years or more from the time of his settlement, and before his people were at all aware of his intentions as to the course which he was designing to pursue, he made to them a communication on Sunday, informing them that by investigation and reading he had become convinced, and felt it his duty to conform to the Episcopal Church. Obtaining a dismission from them, he went to England and was ordained by the Bishop of Bangor, at the request of the Bishop of London, who was then disabled by sickness from attending to the duties of his office, some time in the year 1754. He was then received into the service of the Society for Propagating the Gospel in Foreign Parts, and became the Society's Missionary in Litchfield county, making his place of residence at New Milford. His change of sentiments, may perhaps have exerted an influence in favor of the Episcopal Church, which may have opened a way for its introduction into

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Cornwall. We find that upon occasion of a visit which was made to that place by Mr. Davies, on the 26th of March, 1764, he records the fact of his having given a discharge to the dissenting collector, for nearly twenty different individuals, most of whom were heads of families, and cherishing a decided preference for the Episcopal Church. But that the influence of the denominational peculiarities of the Church of England did not prevail to any very con-

siderable extent in Cornwall, would appear from a letter written by Mr. Davies to the Secretary of the Society at a period subsequently to this, in which he says, "All my Churches are in a flourishing condition, *Cornwall excepted*." What the peculiar obstacles which stood in the way of its growth *were*, are not mentioned. Some few baptisms are recorded by him as having been performed there; but no Episcopal house of worship has ever been built, and the religious services which have been held there at different times by Episcopal ministers, have been very infrequent and seldom. There are still remaining in that town some few individuals of advanced age, though of high respectability, who retain their attachment to the Episcopal Church, and would, if the opportunity could be afforded to them for enjoying such a privilege, be glad to attend upon her services. The adjoining town to Cornwall upon the west, is

SHARON.

Previously to the time of Mr. Davies' entering upon his duties as a missionary in this place, a house of worship had been erected, probably under the ministry of his predecessor, the Rev. Ebenezer Dibble of Stamford, who was the first Episcopal minister, and the organizer of the first Episcopal Church in Sharon. This building owing to the increased number of worshippers who had been drawn together by Mr.

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Davies' ministry, was found too small to accommodate his hearers, and the parish accordingly proceeded to the erection of a new one, which was raised on the 28th of June, 1764, being 35 feet in width, by 45 in length, and 19 feet posts. We find in a letter written by Mr. Davies to the Secretary of the Society, dated June 25th, 1764, the following account given in his own language. "In Sharon" says he, "they had a small Church which, since I have attended them, has been incapable of containing my audience. They have at my desire, and at a considerable expense, both to them and me, erected this spring a new one, a very neat Church, for the country, 45 feet long, and 35 feet wide, which is now finishing. For to help build this Church and the two I mentioned above, (i. e. one in New Milford and one in New Preston,) I procured from gentlemen in New York,* a gratuity of £124, York currency." In another letter written by Mr. Davies to the Society, in June, 1765, he speaks of the Church in Sharon as having been "so far completed, that we can now very conveniently assemble in it for public worship." It is probable that it was entirely finished during the summer of 1765. It is said by those who remember to have seen it, to have been a building which fully justified the application to it of the term which Mr. Davies makes use of in describing it, when he calls it "a very neat Church for the country." It was plastered inside and out, and the appearance which it presented is said to have been

really neat and beautiful. It stood directly at the head of town street, on the eminence which lies in front of the stone house formerly occupied by Mr.

* It will be seen by referring to Mr. Davies' records, appended to this biographical sketch, that the ministerial services performed by him from the 26th of February, to the 4th of March, 1764, were in the city of New York, which was probably the time of his going there to solicit aid for the erection of the Churches here mentioned.

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George King. It was destined however, to answer the purpose for which it was erected but a short time. During the revolutionary war it was desecrated, turned into a barrack, and even occupied as a horse stable, and so badly injured that it was never afterwards repaired. Its frame work was permitted to stand, though in a very dilapidated condition, with its windows and doors all taken out; and as the parish suspended their religious worship for some time previously to the erection of their present Church, the old one was suffered to go to decay, and was at last put an end to, by its being entirely torn down and demolished. The number of families reported by Mr. Davies as belonging to the parish, in a letter of his, dated December 28th, 1763, was 22; number of communicants, 19; baptisms are also reported by him as having been performed at different times, and the condition of the parish as far as the means for information afforded us would enable us to judge, must have been prosperous. The period of Mr. Davies' ministry in this place was cotemporary with that of the Rev. Cotton Mather Smith, of the Congregational denomination, between whom and himself there existed a high degree of intimacy and friendship. Situated as its adjoining town on the north, is

SALISBURY.

Here it would seem that a few Episcopal families resided, and a visit is recorded by Mr. Davies as having been made to them on the 23d of October, 1764, at which time several baptisms are stated to have been performed by him. It is probable that the number of Episcopal families residing at that time in Salisbury, was not large, sufficiently so to enable them to organize a parish. And it would appear from the records, that Mr. Davies' ministerial services could have been rendered to them but occa-

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sionally. Superadded to the already extensive field of labor which Mr. Davies had been compelled to traverse, he was prevailed upon by the urgent solicitations of some of his parishioners who had removed from New Milford to a town in Berkshire county, Massachusetts, to favor them occasionally with the benefit of his ministerial services in their newly selected place of residence in

GREAT BARRINGTON.

GREAT BARRINGTON.

The first account which we have of Mr. Davies officiating at Great Barrington, is in a letter of his, dated December 28th, 1762, in which he speaks of having preached some time in the preceding September, to a large concourse of people at Barrington, sixty miles from his place of residence, where there were no less than forty sober and reputable families of the Church of England, and upon that occasion he baptized some children, and chose a clerk, a very regular and pious man to read prayers to the people. Here it would seem that the Episcopalians were suffering severe persecutions from the dissenters; a particular account of which is given by Mr. Davies in his correspondence with the Secretary of the Society for Propagating the Gospel in Foreign Parts. In his communication of December 1763, he writes thus: "At Barrington, (a place I have already mentioned unto you,) the people who have conformed to the Church, are injured very much by the dissenters. They are made to support a dissenting teacher, equally with the dissenters themselves, and can find no release by the laws of the governments. I have visited them and preached twice to a very numerous congregation. They can breathe their complaints no where except to the Honorable Society, having tried the courts of the government at considerable cost, and are obliged after all, to sit

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down under their burden, to support a form of religion which they abhor." In a previous letter of his, dated June 25th, 1763, he had made some statement upon this subject as would appear from a letter which he received from the Secretary, and from which the following is an extract. "I have received your letter of June 25th, 1763, wherein you acquaint us that the dissenters threaten the people of Barrington to send them to jail, if they will not come to meeting. The Society desire to be informed whether the dissenters have proceeded beyond threatening, and have actually exercised any severities on the professors of the Church of England, in that place, and to know whether this treatment of them be for not coming to meeting, or for refusing to contribute to the support of their minister. Your request of some small Prayer Books, and pious tracts for the poor of Barrington is granted, and I shall send them by the first convenient opportunity.

Your affectionate brother

And humble servant,

DANIEL BURTON."

In the reply which Mr. Davies makes to this letter he writes as follows: "As to the affairs at Barrington, the threatening was, for their not going to meeting. Which threatening I do not find was carried into execution; the dissenters there being better advised. Although just before I wrote in June, 1763, they did imprison fifteen days, two persons of as

good character as any in the town; the one educated in the Church, the other a Lutheran, for no other reason but because they did not go to meeting. As to their rates or ministerial tax, which amounts to about £20 sterling, per annum, that they are obliged to pay, without the least hesitation, to support the dissenting teacher, although he, in almost all his sermons, casts the bitterest invectives and sarcasms against the Church of England as a Church." In

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another letter written by Mr. Davies in December, 1764, he acknowledges the receipt of a "bundle for Barrington," "which," says he, "I shall carry and distribute myself." "I have visited Great Barrington and the parts adjacent, in October last, and shall, if God permit, set out directly for that place, in order to open a very elegant and large Church, which those people have erected at great expense, and whilst laboring under the severest ill treatment from their brethren, the dissenters. If the honorable Society desire, I would transmit an exact detail of proceedings in that town since I united the people as a Church, together with a copy of my sermon which I shall preach at the opening of their church." In still another letter written subsequently to this in June, 1765, Mr. Davies says: "On Christmas day I opened the new Church at Great Barrington, with a numerous audience, administered the sacrament of the Lord's Supper to fourteen, and baptism to four children. Mr. Bostwick, a graduate of Yale College, and a candidate for Holy Orders, continues to read prayers, and the Rev. Dr. Warner's collection of sermons to the people. The dissenting teacher there, seems exceedingly embittered against the Church people and me, and says he shall write to the Society about something that has offended him in one of my letters. If the Society consider them as in my charge I would take the liberty, (at their earnest solicitation,) to request a Bible and Common Prayer book for the use of that Church." The sermon which is alluded to by Mr. Davies in his letter to the Secretary of the Society, was preached as will be seen by referring to the records, on Christmas day, the 25th of December, 1764, from the passage of Scripture found in St. Matthew, xxi. 13 verse. It was printed at the Providence press soon after its delivery, and some copies of it are said to be still extant. Those who remember to have pe-

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used it, speak of it as having been characterised by much neatness, simplicity, and purity of style in its composition, and to have set forth a statement of the order and form of worship prescribed by the Episcopal Church, defended with much clearness, candor, and force of reasoning. I find no entry made in Mr. Davies' records of any visit made by him to Great Barrington subsequently to the time of his going there to open their new Church, and it is probable

that from this period the congregation were left in charge with Mr. Bostwick, who was a native of New Milford, and it is believed the first settled Episcopal clergyman in the town of Great Barrington.

As a matter of historical curiosity, and without any intention to furnish materials for perpetuating unkind feelings towards those who may have been concerned in the transactions which are mentioned, it may be proper to transcribe a part of Mr. Davies' correspondence, which has reference to the state of affairs in the Church in

NEW HAMPSHIRE.

Here it would seem that certain lands had been reserved in the grants which had been given by the English government, for the settlement of some of the New Hampshire towns, and that these lands were to be appropriated to such use as the Society for Propagating the Gospel might see fit. Such as the erection of the first Church, and the settlement of the first minister as was customary in those times. And the manner in which the Society's rights in those townships were disposed of, is shown by Mr. Davies in his correspondence with the Society's Secretary. In one of his communications he says: "I have received credible information from some of my parishioners who have removed to the new settlements in the New Hampshire government, that the lands sequestered to

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the Honorable Society, in the new towns, lately patented by the government, are laid out in such a manner by the agents, as renders the donation good for nothing. For the agents in most of the towns being dissenters, in the division of the lands, contrary to all rule in such like cases, if the Society's right fall in good land they alter it, and take particular care so to bound the land that the Society's right shall be upon some barren, rocky, and mountainous part, so that in fact the land laid out for the Society is not worth accepting, nor will perhaps in ten ages sell for the cost of laying it out. This they tell me is the case in all the towns they are acquainted with, (Arlington excepted,) in which Jehiel Hawley, late one of my parishioners was agent, who would, I believe, very willingly, being a sensible and well disposed man, assist in laying out the Society's land, had he any authority from the Society for that purpose."

Another subject upon which it may be proper to make extracts from Mr. Davies' correspondence is that which has reference to the state of *political affairs* in the country, especially during the latter period of his ministry. A revolutionary spirit had begun to manifest itself among the people, owing to a recent act of Parliament, probably the famous Stamp Act, which was passed about this time, in the year 1765, and created no small excitement among the colonies, who thought they discovered in it something of a *religious* as well as a *political* bearing.

But Mr. Davies did not hesitate to enforce upon his people the duty of submission to the "higher powers, whether to the King as supreme, or unto Governors as those who are sent by him for the punishment of evil doers, and for the praise of them who do well." On the 22nd of September, 1765, he records the fact of his having cautioned his people in New Milford, to take no part in the opposition which was then

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prevailing. And in a letter of his written in the year 1765, he gives a more particular account of the matter as follows: "It is with pleasure I can assure the Society that my parishioners I believe, without exception, continue by word and action to be quiet, peaceable, and loyal, whilst universally, the dissenters of the various denominations by word and action, oppose and condemn the late act of Parliament, and appear in the greatest ferment, as though some mighty change was taking place. I have never troubled my people with the question in a *political* light, but have in public and private, shown the various obligations we are under of subjection and obedience to our sovereign, King George, &c." Another letter which must have been written soon after, concludes with the following in reference to the same subject: "Of the tumults in the land I have the satisfaction of knowing that the people under my care have had not the least share by word or deed, although indirectly, I myself have had a part. For, in September, when the rage of the populace was high, and reflections against England, King, Society, and Parliament, issued from priest and people, I judged it proper to show my people publicly as well as privately, their duty in the present juncture, and cautioned them to behave peaceably and loyally, reminding them of our prayers against sedition, privy conspiracy, and rebellion, which to them gave satisfaction. Whilst to the dissenters who more or less attend where I preach, and from them to others, it raised resentment and revenge, in consequence of which, I was threatened to be mobbed, burnt in effigy, and to have my house razed.*

* It may be proper to state in this connection, that the stand which was recommended by Mr. Davies to his people to be taken by them, in reference to the *political* affairs of the country, was afterwards taken by his family connections during the Revolutionary War, and that by it, they were rendered obnoxious, to the most violent persecuting rage of

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But all the disadvantage to me or the Church is, the being better respected by the more judicious dissenters. However, as the tumults in the land still exist, should be glad at present, if any thing in my letters should be inserted in the abstract, that the expressions upon that head, might be omitted, as law is dropped, and power is the supreme rule, and power without law is dangerous. However, I submit this to the wisdom of the Honorable Society, and am the

Honorable Society's and your most obedient and devoted humble servant, *Thomas Davies*."

After a brief digression from the plan which I had marked out to pursue in the course of this narrative, which, however, may not be regarded as altogether disconnected with the main object had in view, especially when introduced as an accompaniment to my second division, which required me to give some account of the respective flocks, or the sheep over which Mr. Davies exercised the pastoral care, I hasten to the consideration of the third and last topic proposed to be presented to the notice of my readers, viz. :

their opponents. Being prominent as members of the Church of England, they were of course the more prominent objects for political party spleen to vent itself upon. Some of them were forcibly seized, lodged in the Litchfield jail, where, having passed a considerable period of time in no very enviable state of confinement, they were at length brought to trial and acquitted, the court having decided that although there was ground for suspicion, yet there was not evidence sufficient to convict them of any thing penal, and that they might consequently be dismissed upon condition of their paying the entire cost. It may not be improper also to mention as an incident worthy of preservation, that on one occasion having been applied to by a man after the close of the war, who had been instrumental in driving away a number of cows from his farm, and had committed other acts of plunder, for relief in his then destitute circumstances, Mr. Davies freely forgave him his former injurious conduct, and sent him away with a present of a bushel of wheat for his family. It may not be uninteresting likewise to state that it being his custom to present annually a fat cow to the Rev. Mr. Marshall, of Woodbury, it was necessary for him in those troublous times to take a circuitous route for fear of being intercepted, which he once did by going round by way of Bethlem.

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III. The manner in which he exemplified the characteristic of the good Shepherd by "giving his life for the sheep."

It will be seen that the field of labor in which Mr. Davies was called to exercise his ministry was arduous, being compelled as he was, to travel over almost the entire circuit of Litchfield County. And the constantly increasing number of Episcopalians in all the different places between which his time was divided must have increased the demand which was made upon him for ministerial services, and rendered it almost impossible for him to discharge the duties which were incumbent upon him by the peculiarities of his situation. Knowing that his health and constitution were incapable of enduring the exertions which would be requisite for enabling him to do justice to the wants of so extensive a cure, he repeatedly urged upon the Society the necessity and importance of having his mission divided. A letter was received by him in answer to several applications which had been made by him to the Society upon the subject, dated April 30th, 1764, of which the following is an extract: "We have had frequent representations both from yourself and others, of the large extent of your mission, and the great expediency of sending another missionary to your parts. The Society have begun to take this matter into consideration, and desire to be informed, if this scheme should take effect, in what manner

you would propose to have your mission divided, what towns each of you would settle in, and what contributions might be expected from the people." In answer to this, Mr. Davies writes as follows: "It is a matter of joy to me, and my people, that the Honorable Society have begun to consider our circumstances, and to propose a division of this mission. And according to your instructions, with the approbation of each part of the mission, I

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should be glad to have the towns of New Milford, Woodbury, Kent, and New Fairfield, in one mission, in which part I should choose to reside, being already settled in New Milford, and having purchased a small inheritance there. In this part there will be three places where I shall preach upon the Sunday, in Roxbury, a parish in Woodbury, in New Milford, and in New Preston. This part of the mission propose to contribute £30 sterling, per annum. Litchfield, Cornwall, and Sharon, are the places in the other part, where a missionary will officiate on Sundays. In Litchfield the missionary will reside it is probable. This part of the mission propose to give £30 sterling, per annum. There are a number of towns more in this county which will naturally be included in that part of the mission, viz.: Goshen, Torrington, Harwinton, New Hartford, Norfolk, Salisbury and Canaan, in which places are a few Church people who desire to come under the Society's protection. In Hartland are a considerable body of Church people, lying contiguous to Simsbury, and very remote from Litchfield, who would choose to be included in Mr. Viet's mission. If the Honorable Society be pleased thus to divide this mission, or in any other form as shall seem most expedient, it will be easing me of a burden which at present is exceedingly heavy, and which long my constitution will not permit me to bear. It will be doing great good to the souls of many people. It will be a means of greatly promoting the interests of the Church in these back-wood settlements, and will be a great and inexpressible favor to us in general, and in particular to your and the Society's humble servant,

THOMAS DAVIES.

No answer to the above letter having been received from the Society, Mr. Davies, in a letter dated June 1765, wrote again as follows. "I have baptiz-

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ed forty-one children, this last half year, and have made it my faithful endeavor to perform all the duties of my holy office, to each part of my mission, notwithstanding the distances of places, and the inclemency of the weather, which have tended to the emaciating of my body, and the depreciating of my substance; and considering these difficulties, I should have accepted with the Society's liberty, of an ad-

vantageous offer made me for removing, had not the interest of religion in general, and the progress of the Church in particular, in these exterior parts, induced me to refuse it, and to remain here, where my duty is fourfold and my income little more than one quarter,—in truth where my income with the utmost frugality, just keeps me even with the world. It however, greatly *alleviates* my difficulties, to see all my parishes flourish; not only as to the number of professors, but also in knowledge of the genuine principles of our holy religion, and a practical conformity to it. And it rejoices my heart to be made instrumental in the propagation of just principles of the gospel, among a large body of people where the wild freaks of enthusiasm on the one hand, and professed infidelity on the other, in degrees abound.”

Subjoined to the letter of which the above is an extract, I find the following postscript:

P. S. “I hope my letter of June —64, came safe, in which I informed the Society that we should be greatly rejoiced, to have New Milford, Woodbury, Roxbury, and New Fairfield in one mission, and Litchfield, Cornwall and Sharon, with the towns in the northern part of the county, in the other; and that each part promises when that shall take place, to pay £30 Sterling per annum, although I have not had the pleasure of hearing any thing from England yet on that head.” It is not known that any letter from the Society had been received by Mr. Davies, in answer to either of the above communications. And

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yet it would seem that he had received intelligence in some way, that his wishes in regard to the proposed plan of having a division effected in his mission had been complied with, as would appear from the following, written by himself, and bearing date, Dec. 26th 1765.

He says, “In the last abstract of the proceedings of the Honorable Society, I saw their resolve for the dividing of this mission, which I read to my people, who greatly rejoiced, expressing their thanks to the Honorable Society. The northern part, in consequence, applied to Mr. Tyler, a graduate of Yale College, to read prayers, with a prospect of having him for their minister. But whether so fatiguing a mission will not deter him or any other from undertaking it, is yet undetermined.* The truth is, the northern part, or Litchfield, Sharon, &c., will be the more laborious part of the mission, but for the benefit of having another missionary in the county, I would be content, if the Society permit, to remove there, being I think equally well respected by the people in both parts. I shall continue my attendance at each Church as heretofore, notwithstanding a reader. The people expect it, but shall give up my *rates* to the people in one half the mission, to support a reader, until a missionary arrives. This is what the people equally expect, and I have prom-

* It is probable that this plan of appointing a lay reader for the mission was never carried into effect. The above letter, as will be seen by the date, was written but a short time previously to Mr. Davies death. And in reading the life of Dr. Johnson, (see Chandler's Life of Johnson, page 122,) I find it stated, that in the year 1767, a “Mr. Tyler, then a candidate for Holy Orders, was procured to assist him by reading prayers and a sermon to his congregation in Stratford, when the Dr. himself was unable to officiate.” If this gentleman be the same as the Mr. Tyler mentioned by Mr. Davies—as in all probability it was—we may then naturally infer that he declined the invitation for becoming a lay reader in Litchfield county, and put himself under the instruction of that eminent divine and teacher of theology, the Rev. Dr. Johnson.

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ised; I would therefore, humbly request of the Honorable Society, the favor and liberty of drawing for the whole salary from England, until a missionary is appointed for one part; my necessities require it, and I hope my labor is not wholly undeserving.”

P. S. “I should be glad to obtain from the Honorable Society, liberty for the people of this mission to send a proper person for the Honorable Society's instruction and for Holy Orders.”

But the sickness and death of Mr. Davies, prevented the contemplated plan of dividing his mission, and thereby relieving him of a part of his onerous duties from being carried into effect. The labors of his arduous and extensive missionary circuit had been too long endured—his health was becoming too much impaired, and his constitution naturally feeble, was entirely undermined. In the early part of February, he was taken with a fever which settled upon his lungs, and left him feeble. His congregation were anxious to do every thing in their power for his benefit, and at their suggestion he was prevailed upon to go out to ride before he was able. This, instead of being beneficial, was rather injurious, and his complaint was very soon discovered to be assuming the form of a quick consumption. A bunch appeared upon his side, and his friends were in hopes that if it could but be made to discharge outwardly, it might give a favorable turn to his complaint. To avail themselves of the advice of a consulting physician, by which to enable them to decide upon the expediency of having a surgical operation performed, Dr. Perry of Woodbury was sent for. But while they were turning him in bed to examine his bunch, it suddenly broke, and flowing inwardly upon his lungs, became almost instantaneously the cause of his death. Thus to the great and inexpressible grief of his friends, the painful bereavement of his fam-

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ily,* and the universal mourning of all who knew him, was the Church deprived of one of her most

* On the first day of April, 1762, soon after Mr. Davies' entrance upon the duties of his mission, he had been married to Miss Mary Hervey, a daughter of Mr. Joel Hervey, of Sharon, who had been educated in the principles of the Church of England, to which her father—an Englishman by birth—was very strongly attached, and of which he was a firm supporter in the town where he resided. At the time of his death, he was the father of two children.

WILLIAM, his eldest, a son, born March 21, 1763, and CHARLOTTE, his younger, a daughter, born February 12, 1765, baptized as will be seen by referring to the records, on the 7th day of April, 1765. She was married on the 27th day of March, 1783, to Jonathan Burrell, Esq., a merchant of Canaan, Litchfield county, Connecticut, where she resided until the time of her death, which occurred on the 23d day of July, 1789; she left behind her two sons.

His son William resided with his grandfather Hervey, in Sharon, until he was thirteen years of age, and then again a short time before his removal to Poughkeepsie, N. Y., in the year 1799, where he still survives, enjoying now in the 80th year of his age, a degree of bodily health and mental vigor, which enables him with the assistance of his two sons, Thomas L. Davies, Esq., President of the Poughkeepsie Bank, and another son of his own name, to take an active part in the management of his business affairs, and to superintend the concerns of an estate, the largest, as it is said, in possession of any individual in the county of Dutchess. The widow of the Rev. Mr. Davies, survived him a period of about seventeen years, and died at the residence of the Hon. Lot Norton, of Salisbury, to whom she had been married but a short time previously to her death.

Mrs. Davies was a woman who had never been remarkable for attaching importance to the prevailing superstitions of the times in which she lived, but during her husband's sickness,—the Rev. Mr. Davies—she did experience a strange presentiment. Upon a certain occasion, a funeral procession appeared to her, as if coming in a straight direction towards the house, a corpse preceding, and followed by a long line of attendants. No sooner was the unreal nature of what was at first supposed by her to have been an actual occurrence discovered, than she immediately interpreted it into something ominous of her husband's death. And from that time, she began to converse with him more freely upon subjects connected with the event of his approaching departure from the world. He, as it would seem, had been aware of his danger, and had looked forward to the prospect of a fatal termination of his complaint, without dismay. Upon one occasion, being asked by his wife, whether he thought it would be possible for him to manifest himself to her in some manner, after death; he replied, that he thought not—that such intercourse between the living and the dead would be more than she could have reason to expect. And if indeed it could be so, if after his decease and burial he should in some supernatural way be able to render

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promising ministers, when he was just entering upon the thirtieth year of his age, and before he had completed the fifth of his ministry, on the 12th of May, 1766. His remains were interred in the grave yard of New Milford, where they now lie covered over by a monumental slab of black slate, supported horizontally by a stone pediment, and presenting to the eye of the passer by, the following indistinct, though yet legible inscription:

IN MEMORY OF THE
REV. THOMAS DAVIES.
A FAITHFUL SERVANT OF JESUS CHRIST,
AN ACTIVE, WORTHY MISSIONARY,
FROM THE VENERABLE SOCIETY IN ENGLAND,
WHO DEPARTED THIS LIFE,
MAY 12, 1766.

IN THE THIRTIETH YEAR OF HIS AGE.

He met death with the greatest Christian fortitude, being supported by the rational hope of a blessed immortality.

The sweet remembrance of the just,
Does flourish, now he sleeps in dust.

Vita bene acta, jucundissima est recordatio.

As corroborative testimony to the justness of what is said of Mr. Davies in this inscription, when it speaks of him as "a faithful servant of Jesus Christ,

an active worthy missionary;" it may not be inappropriate to refer to the manner in which an incidental mention is made of him in the abstract of the proceedings of the Society, in whose employment he was laboring, published the same year as

himself visible, such an event would rather terrify than console her under her bereavement, and would therefore for wise reasons and from a regard to her own happiness, be doubtless rendered impracticable.

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that within which his death occurred. Alluding to the loss which had been sustained by the Litchfield County mission, by his decease, the same official communication after furnishing the Society with the intelligence of his death, proceeds to speak of the estimate which had been formed of his character, as one who had been regarded, to quote the succession of epithets made use of, as a "worthy, pious, prudent, zealous, and laborious missionary." And the manner in which he exemplified in his life and ministry, the possession of these distinguishing characteristics of a clergyman, might, we think, from the foregoing narrative, be considered as placed beyond the possibility of a doubt. That he was "zealous and laborious" in the discharge of his ministerial duties, would require no better proof by which to substantiate its correctness than the record of what he did. The sermons which he preached, the baptisms which he performed, and the number of communicants which he added to his different Churches, show that his labors must have been as great as his ministry was in a high degree blessed. The active, self-denying, and arduous services to which he devoted himself with so much unremitting zeal and assiduity, sufficiently testify to the fact of his possessing the true missionary spirit as well as name. If he did not pour out his soul in heathen lands, or whilst laboring to uplift the standard of the cross amidst benighted pagans, it was because the Great Head of the Church had not called him to serve in that part of his vineyard. But he did, in a remote, and then comparatively unknown section of our own country, contend with difficulties the most formidable; he did endure privations the most severe, he did encounter fatigue the most exhausting; and yet under all these circumstances of extreme hardship and discouragement, he did decline the offer which was made to him of removing to a situation which pre-

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sented to him the prospect of greater ease and emolument. Perseverance, the cardinal virtue of the missionary character, active and untiring, undismayed by no perils however imminent, undeterred by no labors however hard, imparting new energy and mental vigor, even when bodily health was constantly declining, and acquiring strength to overcome obstacles just in proportion to the magnitude and arduous-

ness of the work to be performed, was conspicuously displayed in him. His life may be said to have been given for the edification and salvation of the flocks to which he ministered. And when he could do no more, he was obliged to leave the *result* of his labors with the Being from whom alone the increase could proceed, and console himself with the thought of his having at least, as he himself expresses it in one of his letters to the Society, "*Endeavored faithfully to discharge the duties of a minister of Christ and a missionary of the Society.*" For his unwearied efforts for the advancement of the Church in Litchfield County, by the numerous acts of hardship and self-denial to which he submitted, and the influence and popularity, to which as a preacher* he attained, he

* Those who remember to have heard Mr. Davies speak of him as being decidedly superior in the merit of his pulpit performances. His personal appearance prepossessing, his delivery forcible, and the composition of his sermons exhibiting marks of scholarship in advance of the generality of preachers of the time in which he lived. Some specimens of his original poetry still extant, bear testimony to his not being altogether destitute of skill in the art of putting his ideas together in the form of verse. It is the opinion of an aged and venerable presbyter of the Church, the once Rector, but now superannuated minister and member of the Church in Litchfield, that if Mr. Davies had survived until that period of our ecclesiastical history had arrived, there was probably no clergyman then in our Diocese, who would have been more generally looked to for filling the office of its first Bishop. Allusion having been made to Mr. Davies' poetical talent, it may be proper to mention, that among his papers, written probably in the more juvenile period of his life, there are found pieces of poetry upon the following subjects:—one bearing date, November 5, 1759, entitled, "A broken sentiment, occasioned by ruptures observed among such as are called *lovers*." Another November 6, probably of the same year, called "An imperfect thought

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has entitled himself to the gratitude of all those who are now reaping the benefit of his labors, and we trust that the superstructures which have been subsequently upreared upon those strong foundations* which were laid by him, will, so long as they continue to exist, be living monuments for transmitting his name to future generations, and thus perpetuating his memory.

And in addition to what was done by him as a *minister*, it is to be hoped also, that the marked specimens of generous devotedness and liberality to the Church of which they were members, exhibited by his *grandfather* and *father*, as the respective founders of the Churches in Litchfield and Washington, will not,

on hearing the grand, superb, magnificent, &c., French Invasion had been laid aside." Another, entitled "The Negroe's hardships and conversion." Another, bearing date, November 17, 1759, which seems to have been a "Putting in Rhyme" of a piece which he had read on the political subjugation of the Irish to the English. Another, dated November 8, 1759, under the title of "Virtue, the Path to Bliss." And another which we shall give below, as a specimen of the rest; not from its possessing any superior excellence, so much as from the consideration of its greatest brevity. Its subject is

"THE COMMANDMENTS."

1. One God there is—Him only thou shalt fear,
2. Nor make to sculptured idol's fruitless prayer,
3. Take not thy awful Maker's name in vain,
4. Nor the grand Sabbath of thy God profane;
5. Honor thy parents—blessings crown the deed—
6. Nor by thy murdering hands let others bleed.

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7. Shun with the wife unlawful, lewd, delight,
8. Nor dare usurping steal another's right.
9. False witness bear not, and thy oath revere,
10. Nor madly covet what thy neighbors share.

* The Churches at one time under Mr. Davies' pastoral care, are now supplied with the labors of no fewer than nine different ministers; Litchfield, 1; Bradleyville and Milton, 1; Washington, Roxbury and Kent, 1; New Preston and Bridgewater, 1; New Milford, 1; Sharon, 1; Salisbury, 1; Great Barrington, 1; and Woodbury, 1; all of whom are now laboring in the *same*, or in Churches which have grown out of those that were included within the limits of Mr. Davies' mission.

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so long as the facts connected with the early history of those parishes shall be preserved, be forgotten. By *them* for the most part, their first houses of worship were not only erected, and kept open for a considerable period of time for the performance of religious services, but by their instrumentality, *especially* in the case of the *former* of the above mentioned parishes; present ministerial taxes have been considerably lessened by the avails of a *fund* with which it has been put in possession by his grandfather's liberality. And if, by the force of circumstances, and the changes which have occurred during the lapse of so great an interval of time, the Churches of Litchfield county have now been deprived of the continued residence among them of those who are the children and grandchildren of the nurturers and fosterers of their infancy; the loss which has been sustained by them in one respect, has not been without the acquisition of a lesson of practical benefit to them in *another*. Teaching them that what has been realized in the extinction and removal of the Davies name from among them, must one day be realized by them in reference to *others*, who are now occupying stations of importance and usefulness in the Churches with which they are severally connected. One generation passes, and another comes, and those who are now prominent as individuals or as families, and taking an active part in the concerns of our parishes, must soon retire, and surrender their places to others. Such being the case, the example of those predecessors into whose labors the present members of the Churches of Litchfield County have entered, should come home to them now with a loud lesson of reproof and warning. As it was their's to have been distinguished for the exercise of benevolence and disinterested love for the Church, so it should be our's to show as they did by their *works*, that we are possessed of the same commendable qualities. We

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should not by our remissness or covetousness allow ourselves to abandon one inch of that vantage ground which they once gained for us by their perseverance and self-sacrificing zeal, but aim to extend the borders of the Church still wider and farther. And in proportion to the advancement which is made by it, would it not be desirable in our country towns especially, to imitate their example, by investing it with something of that pecuniary support and endowment which they

wisely foresaw to be necessary to the successful transmission of its institutions to unborn generations, and the placing of it upon such a footing of independence as is requisite to secure for it a permanence and stability. Then, when we have done with enjoying the benefits of the Church here, we shall, whether as ministers or laymen, if we acquit ourselves faithfully in the discharge of our respective trusts, not counting our lives even dear to ourselves, when a regard for our highest usefulness and duty may require the making of such a sacrifice—be found in our respective spheres, to have fulfilled the characteristic of the “good shepherd.” And when He who is the “chief Shepherd shall appear, we shall receive from him a crown of glory which fadeth not away.”

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NOTITIA PAROCHIALIS

or

REV. THOMAS DAVIES, A. M.

THE following is a record of Mr. Davies' ministerial acts, as kept by himself. All that were performed by him previously to the date with which this commences have been lost.

November 20, 1763, New Milford, Luke xxi. 34, Romans iii. 23, baptized Phebe, daughter of D. [Daniel] Burrit, and Molly, daughter of A. [Andrew] Burrit.

November 23, Roxbury, Matthew ix. 13, lecture.

November 27, Litchfield, Hebrews, v. 9, sacrament, 45 communicants, 1 John, iv. 1, baptized Salmon Willoughby.

December 4, Roxbury, Hebrews, v. 9, sacrament, 36 communicants, Matthew xvii. 26, baptized — Squire.

December 11, New Milford, Acts viii. 22, 23, Matthew xix. 17, baptized Sarah, daughter of E. [Epenetus] Platt.

December 18, Sharon, Matthew xxii. 14, Matthew xix. 17.

Christmas 25, Litchfield, John iii. 16, Matthew xix. 17, baptized Anna, daughter of — Mattox.

December 26, New Milford, John iii. 16.

January 1, 1764, New Milford, John ii. 5, 10, Psalms xix. 7, baptized Sarah, daughter of Ab. [Abraham] Gillet, and Elizabeth, of Joseph Clark.

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January 4, New Preston, a lecture, Matthew xxii. 14, baptized Ephraim, son of H. Dean, Margaret Ann of Sharp.

January 8, Roxbury, John iii. 16, Acts viii. 22, 23.

January 15, New Milford, Matthew xiii. 3.

January 22, Sharon, Matthew xiii. 3, 2 Corinthians v. 10.

January 29, Litchfield, Luke xiii. 23, 24, Ephesians v. 6.

January 30, Litchfield, Lam. v. 7, New Preston, Lam. v. 7.

February 5, New Milford, Matthew v. 20.

February 12, Roxbury, Matthew xiii. 3, baptized James, son of James Masters, Mary, daughter of Peter Castle, Phebe and Eunice, daughters of David Castle, John, son of James Squire.

February 19, Litchfield, 1 Samuel xii. 23, 24.

February 26, New York, Hebrews v. 9, 2 Corinthians v. 10, in the Chapel.

February 29, read prayers in Trinity Church.

March 4, New York, in the morning at Trinity Church, 2 Corinthians v. 10, afternoon, Galatians ii. 21, New Chapel.

March 11, Roxbury, 1 John iii. 10, Ephesians i. 3, 4.

March 18, New Milford, 1 Samuel xii. 23, 24.

March 25, Litchfield, Job xxviii. 28, Matthew xxii. 14, sacrament next.

March 26, Cornwall, Matthew xiii. 3, gave a discharge to the dissenting collector for John Clothier, John Clothier, Jun., Jonathan Squire, Ichabod Squire, Phineas Spaulding, Jesse Squire, Obed Squire, Ambrose Clothier, Stephen Pangborn, John Pangborn, Samuel Pangborn, widow Mary Horsford; Elihu Allen, Samuel Dean, Thomas Harris, James Ponech, widow Allen and two sons, baptized Thankful, daughter of Samuel Dean.

March 30, Sharon, Job xxviii. 28.

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April 1, Sharon, Isaiah iii. 10, 11, Matthew xxv. 10, baptized Sarah, daughter of Elnathan Goodrich.

April 8, New Milford, Job xxviii. 28, Ephesians i. 45, married Preserved Porter and Sarah Gould.

April 9, New Milford, proxy, Matthew v. 37.

April 11, Judeah, [Washington] 1 John ii. 12, John iii. 8, the Colony Fast.

April 18, Roxbury, 1 Samuel xii. 23, 24, baptized Martin Hawley, Sarah Benedict, New Milford, baptized for Joseph Bestwick, Joseph and Benjamin.

April 20, Good Friday, Litchfield, Galatians ii. 21.

April 22, Litchfield, 1 Corinthians xv. 20, 21, 22, sacrament, 45 communicants, baptized George Davies, son of John Davies my father, Mark, son of Mr. Prindle, Anthony, son of Isaac Kilborn, Salmon, son of John Kilborn, —, son of Wm. Hill, and one more.

April 29, New Milford, 1 Corinthians xv. 3, 4, sacrament, 37 communicants.

May 6, Sharon, Titus ii. 1, Galatians iii. 21, baptized Penuel, son of Samuel Hitchcock, —, daughter of Michael Buck, —, son of Israel Buck, and one more.

May 13, Litchfield, Titus ii. 1, 2 Corinthians v. 10.

May 20, Roxbury, Galatians ii. 21, Matt. xxv. 10, sacrament, 30 communicants.

May 27, New Milford, 1 John iii. 4, John iv. 37, baptized Robert, son Jn. [John] McEwen, Eli, son of Justin Sherman, and a daughter of —.

June 2, East Greenwich, Heb. ii. 3, baptized Free-love Reney, a daughter of Zadoz Bostwick, a daughter of Stephen Lee, and a child of Morgan's son-in-law.

June 3, Litchfield, Rom. viii. 17, Eph. i. 45, baptized a daughter of Abial Smith, Jr.

June 10, 1764, Sharon, John iii. 16, sacrament, Heb. ii. 3, baptized Seth, son of Mat. Ketchum,

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Nicholas, son of N. Wealer, and Venus, black infant slave of Mr. Hervey.

June 17, New Milford, Matt. xxv. 10; xx. 1, baptized Mary, daughter of Giles Ovet, a wife of John Egleston, and John Godfrey, son and infant of the same Egleston.

June 21, Roxbury, Mr. Dibble preached a lecture, returning from Convention.

June 24, Roxbury, James ii. 8, baptized Abjather, son of Gideon Squire.

June 28, The Church in Sharon was raised a structure 35 by 45 and 19 feet posts.

July 1, Litchfield, Heb. ii. 3, Matt. xx. 1, baptized Rachel, daughter of Nathaniel Smith.

July 8, New Milford, Rom. viii. 17, 2 Peter i. 10, baptized Ezra, son of John Griswold.

July 15, Salisbury, 2 Tim. ii. 19, 2 Peter i. 10.

July 22, New Milford, Phil. iv. 13, Ezra xviii. 31, baptized Hinman, son of Wm. Hurd.

July 29, Roxbury, 2 Tim. ii. 19, Rom. viii. 17.

August 5, Litchfield, Phil. iv. 13, Ezra xviii. 31, baptized Mary, daughter of Giles Kilborn, and Anna, daughter of Willoughby.

August 6, New Preston, 2 Peter i. 10, baptized Sarah daughter of Noah Hurlburt, Loavisa and Ann, daughter of Ingram.

August 12, New Milford, Acts xvii. 20, Titus ii. 11, 12.

August 19, Salisbury, Ezek. xviii. 31, Phil. iv. 13.

August 26, Litchfield, Titus ii. 11, 12, Hebrews xi. 6, baptized a child of — Kilborn.

August 27, at the Goal, 1 Peter iv. 18.

August 28, Judeah, 1 Peter iv. 18, baptized a daughter of Mrs. Ingram.

September 2, Roxbury, Ez. xvii. 31, Phil. iv. 13, baptized M. Hawley, son of — Abenarther, and Olive, daughter of — Bronson, Christiana, daughter of Jonathan Hurlbut.

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September 9, New Milford, Heb. xi. 6; Mr. Beardsley in the afternoon.

September 13, preached at Mr. Andrew's wedding; Genesis ii.

September 16, New Milford, 2 Timothy ii. 19, Isa. iii. 10; 11.

September 23, Salisbury, Titus ii. 11, 12, Hebrews xi. 6, baptized Sarah Jefreys, daughter of Ebenezer

Jefreys.

September 30, Litchfield, 1 Cor. x. 16, 17, communicants 61; Acts xvii. 20, baptized Silfine Culver, daughter of Ebenezer Culver, and two more.

October 7, Roxbury, 1 Cor. x. 16, 17; sacrament, 27 communicants, Hebrews xi. 6, baptized boy of Ze. [Zenas] Ward, and Azuba, daughter of John Squire.

October 14, New Milford, 1 Cor. x. 16, 17; sacrament, 50 communicants, Romans viii. 7.

October 21, Barrington, Ez. xviii. 31; sacrament, 18 communicants, Phil. iv. 13.

October 22, Barrington, Romans viii. 17, baptized two adults and three children.

October 23, Salisbury, Hebrews xi. 6, 7, baptized Sarah, Charity and Hyman, children of Hyman Brough, Samuel and Elizabeth of Lawrence and Molly, and Jane of Abraham Knickerbocker, Elisha, Josiah and Bartholomew of Elisha Hurlbut, Solomon of William Whitney, Hannah and Charity of Ruluff Dutcher.

October 25, Sharon, Acts xvii. 20.

October 28, Sharon, 1 Cor. x. 16, 17, Rom. viii. 7.

November 4, New Milford, Titus ii. 1, Hebrews ii. 3, baptized Amoni, son of Ichabod Palmer.

November 5, New Milford, Psalm i. 23, baptized Jemima, adult, Mr. and Mrs. McEwen, sponsors; proposed the petition of Hempstead, for my going there; universally opposed by the people.

November 11, Roxbury, Matthew xix. 17, Titus ii. 11, 12, rainy, few people.

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November 15, St. Pumpions Day,* at Eathiel Stone's, Hebrew v. 9, baptized Martha, Easter and Edmond, children of Eathiel Stone, Hannah of Gd. Sperry, Joseph and Huldah of Samuel Peet, and Daniel Smith of Daniel Smith.

November 18, New Milford, 1 Cor. 15, 56—58; ix. 24, 25.

November 20, New Fairfield, Hebrews v. 9; married Thadeus Lacey and Ann Case.

November 25, Litchfield, Romans viii. 7, 1 Cor. ix. 24, 25; married Supream Smith and Jerushah Kilborn.

December 2, Sharon, 1 Cor. xv. 56—58; ix. 24, 25.

December 9, New Milford, Eph. iv. 20, John vii. 17.

December 13, Mr. Taylor's, Psalm cxix. 96, baptized a son of Daniel Taylor, and (Diadama) daughter of Nathaniel Taylor. The same day, by private baptism, Solomon, the son of Solomon Northrop.

December 16, Roxbury, 1 Cor. xv. 56, &c., Romans viii. 7, married Ichabod Squire and Mary Ward.

December 23, Litchfield, 1 Cor. xv. 56, &c., John vii. 17, baptized D. of Landon.

December 25, Barrington, opened the Church; Matthew xxi. 13, and baptized four children.

December 30, Sharon, Eph. iv. 20, John vii. 17.

January 6, 1765, New Milford, Eph. iii. 6, Acts xix. 2.

January 13, Roxbury, Eph. iii. 6, 1 Cor. xix. 24, 25.

January 20, Newtown, 1 John iii. 10, 1 Peter iv. 18, baptized Molly, daughter of Caleb Daton.

January 27, New Milford, Hebrews x. 38, second service.

* The epithet of "St. Pumpion's [or Pumpkin's] Day," was a colloquial term in those days for designating the annual Thanksgiving of New England. It took its rise from the abundance of *Pumpkin Pies* on that occasion.

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February 3, Litchfield, Ephesians iii. 6; iv. 20.

February 8, New Preston, Romans viii. 7.

February 10, New Milford. Luke iii. 17, 1 Thess. v. 9, Josiah Daton Buck, son of Samuel Buck.

February 17, Roxbury, Isaiah iii. 10, 11, Eph. iv. 20, baptized D. of Daniel Wheller.

February 24, New Milford, Deuteronomy xxvii. 26, 1 Kings xviii. 21.

March 2, Litchfield, Isaiah iii. 10, 11; funeral of Jonathan Bishop, Jun., Luke iii. 17, baptized Benjamin, son of Benjamin Kilborn; sacrament next Sunday.

March 10, Sharon, 1 Peter vi. 18; i. 15, baptized Charles, son of Solomon Goodrich; sacrament next Sunday.

March 17, Newtown, Romans iii. 28, 1 Peter i. 15.

March 24, storm—at home.

March 31, Litchfield, Phil. ii. 5, 1 Thess. v. 9, sacrament, 40 communicants; baptized Daniel son of Daniel Landon, Jr., Solomon, son of Solomon Kilbourn, Dorcas, daughter of Elkanah Haskins.

April 7, New Milford, John xx. 1—11; sacrament, Psalm xc. 2, baptized Charlotte, my daughter.

April 5, Roxbury, Good Friday, Romans iii. 28.

April 10, Woodbury, Hebrews xi. 6, married Delucena Bacchus and Electa Mallory, baptized Sylvia, daughter of Dr. Perry, Alexander and Delucena of Mr. Stoughton, Mary Ann and Gideon Walker of Mr. Moody and Polly of Mr. Thompson.

April 14, Sharon, Romans iii. 8; sacrament, Eph. iii. 4, 5, baptized Achsah, daughter of Noah Munro, Joel, son of Ichabod Rogers and Phila, daughter of Jacob Bogardus.

April 17, Colony Fast, Judeah, Micah vi. 8, christened daughter of Abel Mix.

April 21, Roxbury, Hebrews ii. 3, sacrament, 1 Peter i. 15.

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April 28, Litchfield, 1 Kings xviii. 21, 1 Timothy i. 15.

May 5, New Milford, James i. 22, John iv. 24, baptized Abel, son of Abel Moot, and Nabby, daughter of Isaac Bisco.

May 12, New Milford, James i. 26, Jeremiah xxxii. 17, baptized Easter, daughter of Daniel Burrit; chose John McEwen and William Hurd, Church Wardens, Heath Garlick, Clerk.

May 19, Sharon, 1 Timothy i. 15, John iv. 24.

May 26, Litchfield, Acts xix. 2, 1 Peter i. 15, baptized Julian, son of Jacob Beach.

June 2, Roxbury, Psalm xc. 2, 1 Thess. v. 9, bap-

tized Silence daughter of Benjamin Warner, a daughter of Isaac Castle, and — daughter of — Squire.

June 5, Convention at Hebron, Mr. Leming preached from 1 Corinthians iv. 1.

June 9, New Milford, 1 Timothy i. 15, Isaiah xlvi. 9, 10.

June 16, Litchfield, John iv. 24, James i. 22, baptized Friend, son of John Smith, and one from Goshen.

June 18, Cornwall, Romans iii. 28, baptized Elihu, son of Elihu Allen, Lydia, daughter of — Pangborn, David, and Levi, sons of Thomas Harris.

June 23, Sharon, James, i. 22, Psalm xc. 2, baptized son of a man in Oblong.

June 24, Sharon, Captain Dunham's, James i. 26, baptized Sylvia Dunham, James, son of James Goodrich.

June 30, New Milford, Hebrews iv. 3, baptized Gould, son of Lemuel Buck, Edmund, son of Ep. [Ephraim] Richmond, Dianthe, daughter of David Barnum, Abigail, daughter of Abraham Gillett, Jehiel, son of Andrew Hawley, Lucinda, daughter of Killey Wheller.

July 2, married Richard Rowland and Bridget Osborn.

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July 7, Roxbury, John vii. 17, Isaiah xlvi. 9, 10.

July 14, Litchfield, Isaiah xlvi. 9, 10, Matthew xvi. 26, baptized Cerene, daughter of Jon. Bishop, sacrament next.

July 21, New Milford, Matthew xix. 17, Eaden, P. M., baptized Clarinda, daughter of Phineas Hurd, and Diadame of — Eastman, sacrament next.

July 28, Sharon, Jeremiah xxxii. 17, Luke iii. 17, sacrament next.

August 4, Roxbury, Matthew xix. 17, Eadem, P. M., baptized Abel Squire and Robert Hawley Beach, sacrament next.

August 11, New Milford, 1 Cor. 11, 28, 29, sacrament, 50 communicants, Matthew xix. 17.

August 14, New Milford, 2 Peter. i. 7.

August 18, Litchfield, 1 Cor. xi. 28, 29, sacrament, 60 communicants, Jeremiah xxxii. 17, baptized Orange, daughter of Daniel Landon, Jr. and Abigail another of Simeon Smith.

August 25, New Milford, Luke vi. 36, Romans viii. 13, baptized Abigail, daughter of Sol. Palmer.

September 1, Sharon, 1 Cor. xi. 28, 29, sacrament, 28 communicants, Romans viii. 15 baptized Daniel Savage.

September 2, baptized Stephen, son of Samuel Hitchcock.

September 8, Roxbury, 1 Cor. xi. 28, 29, sacrament, married Dilliveranus Squire and Mary Robins, Romans viii. 13, baptized James Paleamon of Aben-ather, Clarinda of Abel Hawley.

September 15, Waterbury, for Litchfield, Ezra xviii. 31, sacrament, 102 communicants, Hebrews xi. 6, baptized a girl.

September 22, New Milford, 2 Peter iii. 11, Psalm xcvi. 9, baptized Silvanus of Israel Canfield, Mary

of Samuel Miles, cautioned my people from having any part in the present opposition.

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September 29, New Milford, Romans ii. 4; 1 Timothy ii. 1, 2.

October 6, Sharon, Psalm xcvi. 9, 1 Timothy ii. 1, 2, baptized Daniel, grandson of Captain Ketchum.

October 13, Roxbury, Luke vi. 36, 1 Tim. ii. 1, 2.

October 20, Litchfield, Titus i. 2, 1 Timothy ii. 1, 2, baptized Mary, daughter of Silvanus Bishop, David, of David Westover.

October 25, Merriall Stone's, Acc. Reg. Romans xiii. 1, Bishop of London, baptized Ebenezer, son of Captain Hitchcock, Canfield, of Benajah Stone, Easter of Abel Bostwick, Daniel, of John Peet, Jerusha, Sarah and Mary, of Samuel Peet, Mabel of Gilerd Sperry, Chloe and Louis of Uri Tucker.

October 27, New Milford, Galatians ii. 17, Titus i. 2, baptized Mercy, daughter of Sol. Hotchkiss.

November 2, New Milford, Phil. iii. 14, Romans xii. 1.

November 5, Captain Bosworth's, Psalm l. 23, married Nathaniel Brown and Lucy Russell, baptized Nathaniel, son of Nathaniel Brown, Samuel Palmer, and Moses of Moses Cary, and Benajah of William Bosworth.

November 10, Sharon, Titus i. 2, Romans xii. 1.

November 14, St. Pumpions, Isaac Bisco's, Hebrew ii. 3, married Nathan Canfield and Louis Hurd.

November 17, Roxbury, Romans ii. 4; xii. 1.

November 24, Litchfield, Psalm xcvi. 9, Romans viii. 13, baptized four children of Ebenezer Culvar, of Benjamin Landon, and of Zebulon Culvar.

November 25, at brother's, Romans iii. 28.

December 1, New Milford, John viii. 31, 32, Romans xii. 18, baptized Vishti, daughter of Justin Sherman, and Catharine of Nathaniel Taylor.

December 8, Roxbury, Titus i. 2, Philippians vi. 5, baptized Ashbel, son of Mr. Moody.

December 15, New Milford, Matthew xi. 4, &c.,



ABERDEEN
Azure, in the porch of a church argent, St. Nicholas in pontificals, his right hand raised over three children in a sailing tub, in his left hand a pastoral staff, all proper.

Philippians iv. 5, baptized Almira daughter of Isaac Hitchcock.

December 22, Sharon, Luke vi. 36, Philippians iv. 5.

December 25, Sharon, Luke ii. 10, 11, sacrament.

December 29, Litchfield, Luke vi. 36; ii. 10, 11, baptized a grandchild of Jeremiah Griswold, married Uriah Catlin and Rubea Kilborn.

January 5, 1766, New Milford, very sick, could not officiate.

January 12, Roxbury, Psalm xcvi. 9, Matthew xi. 4, 5, 6.

January 19, New Milford, 1 John ii. 15, Acts xx. 21.

January 26, Sharon, Romans ii. 4, Philippians ii. 12, 13.

February 2, Litchfield, Romans ii. 4, Philippians ii. 12, 13.

February 9, New Milford, Hebrews iii. 13.

Here ends the Record of the Rev. Thomas Davies' ministerial services.

ERRATA.

On page 8, line 22d from top, for "continued," read "contained."
In the Note on page 9, line 5th from top, for "affecting," read "effecting."

On page 12th, line 7th from top, for "maintains," read "mentions."

On page 17th, under New Preston, line 7th from top, for "that," read "but."

On page 27th, line 10th from top, for "them," read "there."

N. B. The "incident" recorded in the latter part of the Note on page 35, is to be understood as having reference to the father of the Rev. Mr. Davies.



The Seal of the Society for the Propagation of the Gospel

